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Cientos honran a la Virgen de Guadalupe en el Sagrado Corazón de Lorain para la novena

Por Ingrid Marie Rivera, La Prensa Correspondent

LORAIN, el 12 de diciembre del 2009: Mientras cientos de miles de católicos devotos en México y en otros países latinoamericano honraron a la Virgen de Guadalupe el 12 de diciembre de 2009 – la fecha de su aparición hace 478 años – cientos de personas se reunieron y la honraron en la iglesia el Sagrado Corazón de Lorain.

En los últimos cuatro años, el número de personas que asistieron a la iglesia en esa fecha ha aumentado.

Cerca de ochocientas personas atendieron las misas bilingües en el Sagrado Corazón durante nueve días – conocido como la novena – desde el 3 hasta el 12 de diciembre de 2009, para honrar a la Virgen Guadalupe. Le rezaron, pidieron bendiciones y llevaron ofrendas a la Virgen. Y cerca de la medianoche de el viernes, 11 de diciembre, le cantaron Las Mañanitas junto con el Mariachi “Joya de México.”

Ellos observan ese día como uno milagroso de gran revelación en que hace 478 años – el año 1531, se apareció la Virgen María, llamada Guadalupe, a el indio Juan Diego en el monte de Tepeyac, en México. Le pidió que le expresara al Obispo Fray Juan de Zumárraga que le construyeran un templo para ella allí. Hoy millones emigran a ese templo en México, llamado la Basílica de Guadalupe, donde está la imagen de la Virgen impresa en el manto de Juan Diego.

(Continúa en la Página 3)

Lawsuit alleges racial profiling by Detroit's U.S. Border Patrol

Dec. 10, 2009: *Advocates for Basic Legal Equality, Inc. (ABLE)* and the law firm of Murray and Murray, Co. L.P.A have filed a class action complaint in U.S. District Court, Northern District (Western Division, Toledo) against the U.S. Border Patrol and several local law enforcement agencies in northwest Ohio.

The suit alleges that the U.S. Border Patrol and agencies restrain and interrogate Latinos about their immigration status based solely on their “Latino” appearance and that this profiling violates the 4th Amendment’s prohibition against unreasonable searches and seizures and the 5th Amendment’s guarantee of due process and equal protection of the law.

ABLE and the law firm of Murray and Murray of Sandusky, Ohio, are representing both individual plaintiffs and organizational plaintiffs *Farm Labor Organizing Committee, AFL-CIO (FLOC)* and the *Immigrant Worker Project (IWP)* and their members who have been stopped and detained by law enforcement without probable cause.

“We have had an overwhelming number of complaints from Hispanic people from northwest Ohio who have been stopped, restrained, interrogated, and sometimes arrested for no apparent reason. The incidents have resulted in no criminal arrests or traffic citations but have included requests for proof of immigration documentation,” says ABLE attorney *Mark Heller*.

The complaint, filed in the U.S. District Court for the Northern District of Ohio, asks that the case proceed as a class action and that all activities related to

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New Gallery of Islamic Art opens at Detroit Institute of Arts, Feb. 28

The Detroit Institute of Arts (DIA) will open its long-awaited new gallery of Islamic art on Sunday, Feb. 28, 2010. The new gallery includes works of art from the Mediterranean region, the Middle East, Central Asia and India, and spans the 7th–early 20th centuries. The gallery was initially to be part of the museum's renovation and reinstallation project that was completed in 2007, but was delayed until funding could be secured.

The Islamic collection will be on view in a larger space than was previously allocated. In addition, the new gallery incorporates significant works of art on loan from nine public and private collections. Most of these are long-term loans to the DIA, but manuscripts from collections including the University of Michigan's Special Collections Library will be rotated in regularly.

DIA Director *Graham W. J. Beal* believes that giving attention to the collection of Islamic art is crucial for the museum given that the Detroit metropolitan area is home to the largest Middle Eastern population in the United States.

"The DIA's collection of Islamic art allows us to display and teach about the artistic achievements of a great and multifaceted civilization," said Beal. "We're excited to highlight some of our Islamic masterpieces and to display some works of art that have never before been on view."

Planning the gallery provided the opportunity to study the collection and to carry out conservation treatments and scientific analysis, which resulted in a new understanding of some works of art and the rediscovery of important objects that had remained unrecognized for decades. Among them are a very large, rare, early Ottoman mosque candlestick from around 1500, and a 15th-century Timurid cut-tile panel in the shape of a star.

In 2005 the DIA hired *Heather Ecker*, a specialist in Islamic art, as the curator of Islamic Art and head of the Department of the Arts of Asia and the Islamic World. Among other projects, Ecker has been responsible for researching the collection and planning and installing the new gallery together with a team of interpretive specialists.

In the new galleries, the museum uses the term *Islamic art* to refer to works of art created in areas governed by Muslims and where Islamic culture has had significant influence. As Islamic art comes from a vast area that includes peoples of diverse cultures, languages, and faiths, both Christian and Jewish sacred manuscripts from the Islamic world will also be exhibited alongside exquisite Islamic manuscripts in an area devoted to sacred writings.

As with the rest of the museum, the galleries are arranged according to the thematic stories the art has to tell. These are expressed in seven major themes: The Silk Road; Masterpieces of Carpet Weaving; Art of the Great Empires: Ottoman, Safavid, and Mughal; The Medieval Islamic World: Urban Settings and Goods; Art of the Mamluks; Mediterranean Trade and Spanish Lusterware 1250–1500; and Sacred Writings from the Islamic World.

In keeping with the museum's visitor-centered approach, multi-layered labels and other interpretive devices will be interspersed in the galleries to help visitors engage with the art. Among these are an interactive "carpet-making" activity, a video of a master calligrapher at work, a large map of the areas represented in the gallery and the popular Eye Spy labels.

Recent acquisitions include an impressive early Iznik blue and white charger from Ottoman Turkey, a Qur'an taken by the Mughal Emperor Shah Jahan from the library of the Uzbek ruler Nadhr Muhammad Khan in 1646, an unusual Mughal painting of mystics seated by a lake, and a small, personal Qur'an, copied by the Ottoman royal calligrapher Mehmed Rasim in 1730, which once belonged to Princess Nazimah Sultan.

Hours and Admission

Museum hours are 10 a.m.–4 p.m. Wednesdays and Thursdays, 10 a.m.–10 p.m. Fridays, and 10 a.m.–5 p.m. Saturdays and Sundays. Admission is \$8 for adults, \$6 for seniors, \$4 for ages 6–17, and free for DIA members. For membership information call 313-833-7971. On the Internet: www.dia.org

STATEMENT ON LA PRENSA READERSHIP

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Register by Feb. 19, 2010, to lock in our early registration rate of \$85. Regular registration is \$115. Register at www.labornotes.org/conference. Location: Hyatt Regency Dearborn, 600 Town Center Drive, Dearborn. Room rates: Single/double \$115, triple \$140, quad \$165 per night. Book your room after Dec. 4 by going to www.labornotes.org/conference/hotel or by calling the hotel at 313-593-1234 and mentioning that you're with the "Labor Notes conference" to get our room rate.

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Cientos honran a la Virgen de Guadalupe en el Sagrado Corazón para la novena

Por **Ingrid Marie Rivera**, *La Prensa Correspondent*
(Continuación de Página LP1)

Los mexicanos que viven en los Estados Unidos, lejos de sus familiares, dicen que honrar la Virgen de Guadalupe en el día de su aparición es una manera para reconectarse con su cultura, con su gente, y con su querido país de origen. La festividad se ha convertido en una tradición que forma gran parte de la identidad mexicana.

Blanca Herrera asistió a las misas en Lorain y ayudó a servir la comida mexicana. "Primero que todo, soy 100 por ciento mexicana. Desde niña, siempre fue una tradición; ahora es un orgullo honrarla," dijo Herrera.

Ella continuó "Desde que emigré para acá, cantarle a la Virgen es como un pedacito de tu corazón regresa a (México). Es bien emocionante. Es algo bien importante para los mexicanos," dijo.

También añadió que desea continuar pasándole su cultura mexicana a sus cuatro hijos de 8, 6, 4 y 2 años, aunque vivan lejos de su país. "Especialmente, estamos en un país que somos inmigrantes, esto es bien - es más importante enseñar a los niños el respeto a la Virgen," dijo.

Durante las misas, le cantaron a la Virgen junto a el Mariachi "Joya de México" incluyendo "*Buenos Días Paloma Blanca*," y "*La Guadalupana*," entre otras, y la audiencia gritaba alegremente "*¡Que Viva la Virgen de Guadalupe! Que Viva!*"

Cada día durante la novena, una etnicidad o sociedad de la iglesia fue representada, y una persona o una familia escogida de ese grupo le llevaron los regalos a la Virgen durante la Eucaristía. Los días

más populares fueron los dos últimos días, el viernes 11 y sábado 12 de diciembre.

La misa de el sábado comenzó con el grupo "Los Matachines" de la iglesia St. Paul de Norwalk, Ohio, quienes bailaron danzas de los indígenas de México a ritmo de los tambores. Le siguieron representantes de las diferentes sociedades de la iglesia. Después de la misa de el sábado, los que atendieron comieron pozole verde o rojo, carnitas, arroz, fideo, nachos con queso, tamales, empanadas de calabaza, agua de piña, agua de horchata, ponche de frutas, y arroz con leche. Mientras comían, el Mariachi "Joya de México" cantaban. El grupo "Los Matachines" bailaron al son de los tambores y el grupo "Alma de México" bailaron tres bailes típicos de México con los vestidos étnicos.

Felix Soto, 73, de origen mexicano, es miembro de la iglesia St. Johns en Lorain pero le gusta asistir a las misas de el Sagrado Corazón para la novena. Fue con su esposa, *Carmen Soto*, 71.

"Le debo mucho a la Virgen de Guadalupe," dijo Felix Soto, "Primero Dios, después mi Virgen de Guadalupe, y después mi esposa. Me gusta la misa porque es en español. Me llega más al corazón," dijo.

El Padre *Christopher Gibson*, de la congregación Passionist en Chicago, Illinois condujo las misas y fue acompañado por el Rev. *A. James Quinn*, Padre *William A. Thaden*, de el Sagrado Corazón, Rev. *Juan Ortiz*, y diácono *Tony DeGracia*.

El Padre Gibson explicó que la aparición



Alejandra Pacheco, 21, visita el altar de la Virgen de Guadalupe después de la Misa, el 12 de diciembre del 2009.

de la Virgen "es una bonita síntesis de el evangelio y bonito mensaje," que llama a la tolerancia de diferentes personas. El habló sobre la importancia de la humildad y tolerancia de diferentes culturas para lograr la paz.

El explicó que antes de la aparición, había gran tensión entre los Mexicanos y Españoles. La aparición fue una invitación a la unión de los dos grupos. Incluso, eso fue lo que sucedió. Los dos grupos se unieron convirtiendo el pueblo en uno Mestizo, que significa la unión de dos razas, Gibson dijo.

"La imagen apareció antes de que el pueblo de México fuera un pueblo Mestizo," dijo Gibson. "Nos cuesta a nosotros humanos el integrarnos, pero esto es una invitación para la integración," el dijo.

El rostro y los ojos de la imagen de la Virgen de Guadalupe

Gibson también explicó que la fotografía digital ha permitido a los expertos encontrar otras imágenes dentro de los ojos de la imagen de la Virgen de Guadalupe. En sus ojos se encuentran imágenes de un indio, un obispo, una mujer esclava Africana, y una familia de un hombre, una mujer y tres hijos.

Gibson explicó que la llamada a la unión y tolerancia de diferencias se encuentra en la imagen. Su rostro es Mestizo pero tiene ojos azules con verde, y representadas en las imágenes de sus ojos se encuentran personas de ambos sexos, de todas edades, y de diferentes culturas.

El Padre *William Thaden*, de el Sagrado Corazón, dijo que aunque esta novena atrae mayormente mexicanos, asisten personas de varias culturas.

"Hay mucha variedad de personas que vienen, Puertorriqueños, otros Latinos, personas que no son Latinos y que no es su tradición, pero que este evento ya ha significado algo para ellos," dijo Thaden, "Vienen porque algo les ha tocado."

Añadió "también estamos usando este evento como una manera para unir a toda la gente," Thaden dijo "una manera para reconectar a las personas que no están aquí todo el tiempo. Queremos que regresen," él dijo.

Después de la misa, *Alejandra Pacheco*, 21, se acercó a el altar de la Virgen de Guadalupe, rodeado de flores, dentro de la capilla de el Sagrado Corazón. En silencio, bajó la cabeza en comunión mientras oraba por varios minutos. Es la primera vez que atiende las celebraciones de la novena en esta iglesia.

"Mi hermana me invitó y vengo a verla porque ella es nuestra virgencita de México," dijo Pacheco "Es mi segunda, bueno mi primera mamá. Ella está junto a Dios, y nos cuida de donde está," dijo.

Nota: Para ver videos de este evento, oprima aquí: http://www.youtube.com/watch?v=CF_dmQ0Lf1o Para ver otro video de este evento, oprima aquí <http://www.youtube.com/watch?v=eyWg4-aXWJ4>

Lawsuit alleges racial profiling by U.S. Border Patrol

(Continued from Page LP1)

racial profiling be prohibited.

"Targeting of Hispanics has happened to our clients while pumping gas, walking down the street, in retail establishments, and while picking up children from school. In one incident, a client was pulled over because the light over his license plate was dim," says Heller. "When he presented his valid Ohio Driver's License, the officer demanded proof of immigration status from him and his five passengers, all of whom were lawful permanent residents."

In particular, the lawsuit alleges that the illegal and unconstitutional actions of the U.S. Border Patrol agents stationed at or working out of the Sandusky Station, Detroit Sector, of the U.S. Border Patrol, are engaged in a pattern or practice of restraining, interrogating, and arresting persons regarding their immigration status based on their "Latino" appearance.

In addition, local law enforcement authorities in Ohio, including Attica, Norwalk, and Plymouth police departments, are alleged to have profiled and stopped, restrained, and interrogated individual Plaintiffs and class members regarding their immigration status.

"We are asking the U.S. District Court to issue a judgment declaring that the Defendants' policies, practices, and acts have violated and continue to violate the constitutional rights of members of our community," adds Heller.

"Any time law enforcement officials create an environment of fear, it becomes a community issue. Children are pulled from schools, people stop going to work, and crimes against Latinos go unresolved because people are afraid of law enforcement," says *Baldemar Velásquez*, president of FLOC.

"The practice of profiling is never successful when based on appearance," Velásquez adds. "If the objective of the profiling is to enforce immigration laws, violating the rights of documented or undocumented people sweeps everyone into the mix, resulting in even more confusion and fear, causing everyone to shut down and hide, creating havoc with workers and employers."

The lawsuit also alleges that the U.S. Border Patrol station in Sandusky has conducted seminars, meetings, and other methods of communication with local law enforcement in northwest Ohio, urging them to restrain and interrogate persons of "Latino" appearance regarding their immigration status.

"In some cases, the U.S. Border Patrol has offered to come and restrain and interrogate persons that the local law enforcement agencies have already seized, violating the 14th Amendment's guarantee for due process and equal protection of the law," Heller says. "There really is no legitimate defense to what they are doing," he adds.

Editor's Note: The case is captioned *Roberto Muñoz, et al. vs. Randy L. Gallegos, et al.*, and assigned to Judge Jack Zouhary. A copy of the complaint can be found at laprensa1.com



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